The Law of 1930 provides that any community of fifty persons or more should have an elected mukhtar and council. In villages of 50–500 persons, the council has two members; 500–1000, four members; 1000–2000, six members (Holden, 1950, p. 34). Since World War II, Mamdi's council was increased from two to four members. The present incumbents are Isma'ı̄l Sa'ı̄d, A.VII; A.VIII; A.IX; and C.XV.

The mayor presides at meetings of the council with which he is supposed to [illegible] deliberate on all organizational and administrative matters. Council members [illegible] countersign deeds of sale, identity cards, and bills of assessment. The mayor is responsible for the finances and general health of the village. He is responsible to the central government, or district government, for maintenance of the peace and for the collection of taxes. He is empowered to serve summonses. Mayor and council serve without salary (Holden, 1950, pp. 29–31). During the period of study, the mayor in his official capacity was in daily evidence since he accompanied the surveyor who was making a cadastral survey of all land-holdings in the village. The surveyor measured and recorded boundaries, and the mayor confirmed them after consultation with the parties concerned.

Otherwise, it was quite evident that the village government machinery has little cause to be active most of the time. There is no village constable, and the government gendarmerie do not regularly patrol it. If some criminal act were committed in the village, the mayor would be expected by the government to call in the police. However, as one man said, "We are very peaceful here, not like some villages. The judges say that if all villages were like Mamdi, they would have no work."

THE USE OF TITLES

The priest is addressed and referred to as *khouri* (priest) by everyone including his family, though his children occasionally address him as *baba* (daddy). *Abouna* (our father), usually known, is also very frequently used in addressing the priest. The feminine form of *khouri*, *khouriyyeh*, is similarly used in reference and address to the priest's wife. The priest and his wife refer to and address each other in public by their titles.

The mayor is always referred to and addressed as *mukhtar*, at least by persons outside his immediate family, and his wife is sometimes called *mukhtarah*.

The retired physician was called *al-dukhtur* or *Dukhtur Mikhā'il*. Once again, his wife was often called *dukhturah*. "*Dukhtur*" is of course borrowed from Latin-European and as a general thing it is preferred to *hakīm* (the traditional equivalent of "physician") which is never used in address, anyway, while *tabīb* and *tawwāja* in dialogue references to doctors. For example, once when the priest was called out on duty in the evening he remarked humorously, "*Al-khouri mithl hakīm.*" ("The priest is like a doctor.")

Physical Description of Area

[illegible] The coastal plain in the Kumasi area is bounded by the Mediterranean Sea on the west and the Lebanon range on the east. The climate is Mediterranean with dry summers, mostly all of the rain falling between October and May. The soil is chiefly a heavy clay. Much of the coastal area is suitable for irrigation. While some of the land is rocky and in the United States would not be used for farm land, nearly all land capable of cultivation has been brought under the plow. The steeper slopes are protected from undue erosion by rock wall terraces. The climate is favorable to the growth of vegetable and subtropical crops. Citrus fruits, bananas, vegetables, and cereal crops are typical of abundance.

[illegible] The major markets for the products of the five villages are Beirut and Sidon. All of the project and control villages are linked to the Tyre-Sidon-Beirut main coastal road by gravel surfaced roads except for Qunduriyeh and Sidkeiyeh, which are connected by unimproved dirt roads. Tyre is the market town from two miles from the main road. The traffic on this road is heavy and trucks and buses are frequently available for taking produce to Sidon or Beirut. These towns are 18 and 42 miles respectively distant from Tyre. Sidon, the most important village

Village Government

[illegible] The five villages included in the Kumasi Rural Improvement Project have a similar form of local government. Each village has a mukhtar (mayor) who is elected in a more or less democratic manner. In each village there is also a board of aldermen or village elders. This board is also elected in effect and it consists of three men or six members. The mukhtar is generally the largest landowner or supervisor and one of the wealthiest men in the village. The aldermen as well are among the more well-to-do villagers. However, the makeup of wealth is relative. Often the buildings owned by local villagers may be large in comparison with others in their own community, but small indeed when compared to the size of buildings in the village controlled by persons living outside the village. The common bond does not mean representation by the poor in this area whether by the rich supervisors or not known.

A number of the villages are wholly dependent upon one or several large non-resident land-owners, who own much of the agricultural land farmed by the village's. In these cases, the mukhtar acts only after consultation with these large landowners. 491 622

The mukhtar and the board of eldermen are elected for a period of four years. In case of the death or resignation of the mukhtar, the administrative officer of the Nahia district (the qaimmaqam) is authorized to appoint one of the eldermen to fill the vacant position. A new election must be held within two months after the vacancy occurs. 622 623

The powers and obligations of the mukhtar include: acting as the representative of the government in the village; registering the newly born and deceased; supervising the land tax; issuing the holders of land, such, where land registration has not been completed, issuing certificates showing title to land for purposes of sale or mortgage. It is interesting to note, in conformance with Lebanese law, that when the police come to arrest a villager they are not permitted to enter a house unless accompanied by the mukhtar. 622 694

Table I has been prepared for the convenience of technicians working in the area. It shows the names of the mukhtars in the five selected villages as of September, 1952, and the number of persons on the board of eldermen. 622 623

These small villages have no income from taxes or property. What improvements the villagers have been able to achieve are through mutual cooperation. This cooperation is reflected in their sharing the village drinking fluor (water). In answer to the question, "What improvements have been financed either in cash or in kind, by your village during the past five years?" none was reported. In the control area, the villagers in El-Ghuwiyah and El-'Akkarmiyah contributed the maintenance of school buildings, and in En-Nagariyah volunteer village labor helped to build a new road from the dirt rd to the Saida-Beirut highway. 496

Where there are over two thousand inhabitants and a village income of over L.L. 2,000 annual income, a municipality can be formed. The municipality takes care of locally financed projects such as street construction, water supply works, lighting, sanitation and sponsorship of public schools. Only in the control village of El-Ghuwiyah does a municipality operate. As none of the five villages under discussion has the legal minimum of two thousand population, there are no municipalities in the demonstration area. 632

[illegible]

[illegible]

622
623

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]			
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

III. ADMINISTRATION OF TOWNS AND VILLAGES

4.37 Until 1938 the administration of unincorporated towns and villages of the Lebanon was carried on under the provisions of the Ottoman Vilayet Law of November 8, 1864, and January 21, 1871.[1] On January 13, 1938, a new code was promulgated under the title *Loi des Mouhtars*,[2] which forms the present basis of village organization and administration.

Under this law every community of at least fifty inhabitants is administered by a mouhtar and a council of elders.[3] Under the law of 1938, as under the Turkish regime, these officials were elected but by Décret-Loi No. 3 of February 9, 1940, provision is made for their appointment by the Minister of the Interior upon the nomination of the administrator of the district.[4]

Composition of Council of Elders

4.38 [June] The councils are composed of from two to six members under the presidency of the mouhtar. There are two members in villages of less than 300 inhabitants, four in villages having from 300 to 1500, six in towns of more than 1500.[5] In towns of more than 2500, the quarters are organized separately with their own mouhtar and council. New quarters may be constituted only by decree of the Minister of the Interior.[6]

Tenure of Office

4.39 4.40 The mouhtar and councillors hold office for a period of four years and are eligible for reelection or reappointment.[7] The councillors must be registered voters in accordance with the provisions of the national electoral law[8] and domiciled in the village or quarter which they represent. They must be at least twenty-five years of age and able to read and write. If there are no literate eligible

---

1 Young, op. cit., Vol. I, pp. 39-40.
2 Loi No. 60, Oct. 27, 1938, p. 1.
3 Loi des Mouhtars, loc. cit., Art. 1.
4 Loi No. 3, Feb. 9, 1940. The electoral provisions under the 1938 law were the same as for the election of municipal councils; appointment was by selection of candidates was required.
5 Loi des Mouhtars, loc. cit., Art. 4.
6 Loi des Mouhtars, loc. cit., Art. 5.
7 Ibid., Art. 7.
8 Supra, p. 3.

persons in the village, the literacy qualification may be waived for the councillors, but the mukhtār must then be selected from a neighbouring village.[1]

The mukhtār must be appointed from the dominant sect and the seats on the council are allocated among the different sects by the same procedure followed in the organization of municipal councils.[2]

No one may hold the office of mukhtār or councillor in more than one locality at the same time. Father and son, father and son-in-law, brothers, or brothers-in-law may not all simultaneously in the same council nor in councils of different quarters of the same town.[3]

Powers of Council

The council deliberates with the mukhtār on all questions of general organization and administration. They must countersign with the mukhtār: (1) all certificates of sale or transfer of real estate;[4] (2) certificates of identity of buyers and sellers attesting their compliance with the requisite legal conditions and their freedom from competition; (3) certificates concerning the holders of land held without title. They act as an assessment commission for the repartition of the harmat tithe among the inhabitants.[5]

Powers of Mukhtār

The mukhtār presides over the council of elders. He has general powers with regard to public security, finances, land registration, agriculture, health and hygiene, justice, and education.[6]

In matters of general administration and public security he is responsible for the publication of the laws and regulations. He issues official certificates of identity and good character and attests the fulfillment of the requirements and freedom from judicial process. He must keep the central government informed of local incidents which might lead to a disturbance of the public peace and security.[7]

---

1. Loi des Mukhtārs, loc. cit., Art. 6.
2. Ibid., loc. cit. and Expos., p. 4.
3. Ibid., Art. 11.
4. Ibid., Art. 28.
5. Ibid., Art. 29.
6. Ibid., Art. 30.
7. Ibid., Art. 31.

4.32
4.37 In matters of finance, the mukhtár must give the tax-collectors any assistance needed in locating taxpayers or in seizing their property in case of default.[1] Under the reorganization of the tax system in 1930 the mukhtárs may be called upon to collect the taxes themselves. In fact this new function was one of the reasons advanced for having these officials appointed by the central government instead of elected. When entrusted with the collection of taxes, the mukhtár is entitled to a commission of two and one-half per cent of the amount collected, provided they secure over 90 per cent of the amount due according to their tax lists. If more than 75 per cent of the amount due is collected, they receive an additional commission of 1 per cent. Failure to collect 30 per cent of the amount due makes them liable to dismissal from office without right of re-appointment for a period of five years.[2]

The mukhtár is responsible for posting the allocation of the harvest tithe determined by the council.[3]

4.33 In matters of land registration the mukhtár is responsible for certifying to the Land Transfer Office any cases arising within their jurisdiction.[4]

The mukhtár must assist the judicial authorities in carrying out duly authorized raids or seizures. He is responsible for serving any court summons or warrants to persons within his jurisdiction. Authority is entrusted to the mukhtár to assess the damages to crops or communal forests when the amount does not exceed five gold pounds. Such assessments serve as the basis for judgement.[5]

The mukhtár is responsible for the execution of all instructions emanating from the Department of Agriculture. He must furnish any information or reports required by that Department.[6]

The mukhtár must notify the government of any cases of contagious disease, of the existence of places of debauchery, and of any cases of accidents from poisoned food. In times of epidemics he is empowered to take the necessary precautions for stemming the epidemic until the central authorities assume control.[7]

---

1 Loi des Moukhtars, loc. cit., Art. 35.
2 Loi No. 10, March 17, 1930, Jour. Off., No. 9, 1930.
3 Loi des Moukhtars, loc. cit., Art. 36.
4 Ibid., Art. 37.
5 Ibid., Art. 38.
6 Ibid., Art. 39.
7 Ibid., Art. 40.

He is responsible for persuading the inhabitants to enroll their children in the schools. He supervises the protection of antiquities and must notify the proper authorities of any cases of vandalism or theft perpetrated thereon.[1]

Miscellaneous Provisions

The mukhtar and councilors serve without pay. However, the former is authorized to charge a fixed fee for his services in issuing the various certificates required for his office. This fee is set by the central government. Although he retains the money, he must keep strict account of all such receipts on forms prescribed by the Ministry of Finance. He is forbidden to accept any recompense other than the authorized fee.[2]

A mukhtar may not absent himself from his village for more than ten days without prior authorization from the administrator. During his absence, he is replaced by the senior member of the council of elders.[3]

In case of any fault committed by either a mukhtar or a council member in their official capacities an investigation is made by the administrator who reports thereon to the Minister of the Interior. The latter may institute judicial action against the accused, who may not be reinstated in office unless acquitted and absolved.[4]

No preliminary authorization is required by third parties for the institution of judicial suit against a mukhtar or councilman for an offense committed outside of his official capacity.[5]

With regard to all other matters of local administration and control the towns and villages are under the authority of the Minister of the Interior acting through the administrators and kaimmakams with the advice and assistance of the various administrative councils.[6]

---

1 Loi des Moukhtars, loc. cit., Art. 27.
2 Ibid., Art. 25.
3 Ibid., Art. 24.
4 Ibid., Art. 23.
5 Ibid., Art. 26.
6 Decree-Law No. 6, June 6th, No. 2, 1939